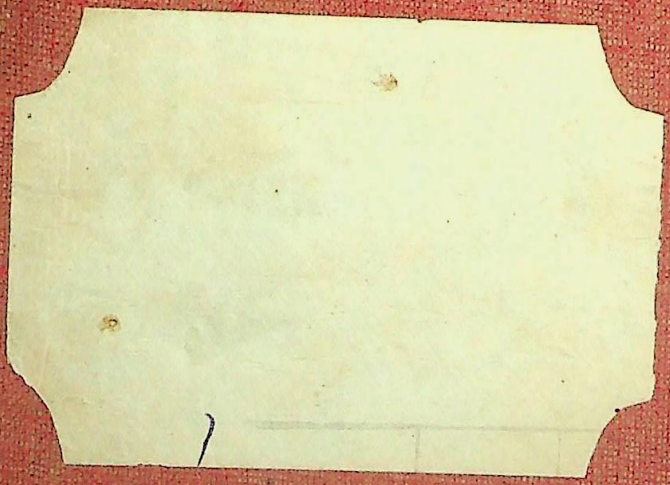

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

SMARAN

14. THE NEW YEAR

१४—नुंव व'रिह

१ नुंव व'रिह आव, गुलशनन न'व्य द्राय पोप
पोप नूलव नुंव करुन हुंत बोल भोप।

The New Year has come. New flowers have bloomed in the gardens, and song-birds have again begun their warbling.

२ दारितल क'रुनक इशारा कारिय'त्य,
लाज, तय न्य'व्य आय नीरेत थारि ह'त्य।

The Blue bell made some sign towards the window of tulips and lilies (like Shri Krishna at those of the Gopis), and they rushed out in a hurry.

३ अ'छ मुचर निदरे हचव इम्बर जलव,
पां'पर्यत्र व'ल्य रंग रत्य स्वर्गकव पलव।

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

The *Nargis* flowers opend their sleepy eyes ; the butter flies put on their fline coloured celetial garments·

४ नर्गिसव भ'र्य संवुलस क्रित्य लोल जाम,
गोपियव ज़न दु'प वु'लय गारोन श्याम ।

They lovingly filled cups to be offered to the Sambul, as if the Gopies said 'Come, Let us call Shyama'.

५ वेद मुश्कव व्रोठ. यिछ अ'ञ्मिच खवर,
आव सोन्त. राय तव. खोत' ज़वर ।

The King, that is spring, came in greater glory than was proclaimed by *bedmushk* flowers the heralds.

६ शायि शाये अज़ छ. सोन्तस पुत्रज़ाय,
श्रांन. पुछय वालव प्यठय पा ल्हूल. आय ।

Spiing is everywhere celebrating the festival of the birth of his children. Rills of fresh water have come down from the hills for the bath of the babies.

७ म'लम'त्स तोपन छि वादाम पोषनय,
दय स्वरान सत ज़न विहित पत गाशनय ।

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

Those who enjoy the fair (at Parbat) relish almond blossoms; saintly persons are meditating on God in solitary retreats.

८ दृश्य त दृष्टा अक्क अ'किस खोत' सुँदर,
वीठव वादाम पोष वादामन अन्दर ।

Of the seers and the seen, each is fairer than the other; the almond blossoms lie within almonds (i.e are reflected in almond-like eyes of the seers).

९ म'वरन हुँद हेरि सन्तूर' वज़ान,
नु'न्य समावारस त साज़स मान-मान ।

Above, the black bees are making a sound like the music of a *santura*; bellow the hissing samovars are pitted against the music of the *santura*.

१० यीव भायव अ'स्य ति वागस मंज़ समव,
नु'व व'न्हि छावव त नीवरुक मस चमव ।

Come, brothers, let us gather in gardens enjoy the spring (the new year's day) and drink the wine of freshness (i.e. have fresh vigour and energy).

११ प्रा'न्य म'शिरित गोस, नु'व मित्रुत करव,
रुत विचारव रुत वनव तय रुत करव ।

CC-0. Omkar Nath Shastri Collection, Jammu. Digitized by eGangotri

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

Let us forget old displeasures and be friends afresh—think kind thoughts, speak kind words, and act kindly.

१२ नु'व व'रिह गव ज़िन्दगानी न'व करज,
ज़न्मचे गीतायि न'व अध्या परज ।

For the New Year festival means living a new life and turning over a new leaf in the holy Gita of Life.

१३ वुण मंगव परमेश्वरस श्रदायि सान,
राज़ मोन आ'सिन सुखी प्रजायि सान ।

Now let us pray to God with full faith that our king and his people may be happy.

१४ राज़ पुत्रस आ'सिनस बल बुध त आय,
फ़ारिनस कागज़ मज़ूरन कुनति माय ।

That his son, the Prince, may have strength, intelligence and long life; and that he (the King) may be as kind to 'labourers with papers' (i. e. clerks) as he is to other labourers.

——o——

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

१५–कांह मा स त'रिव ?

15. ANY ONE WANTING TO CROSS ?

१ तरवुन छु करना'व्य हक दित छु वनन,
काँह मा स त'रिव अपोर ?
पत. तार वन्यव न आलुस म करिव,
उद्यम त'रिव अपोर। काँह मा स तरिव ०

The Ferryman is about to cross to the other shore. He shouts, "Does any one want to cross over? Come, for after I leave there will be no ferry for you. So do not be lethargic, but make an effort.

२ करुणावतार छुन. धरि धरि वनन,
वुणक्यन छु. वीलां जान,
निछतुर त थि स्वात म रावरिव,
वुज़िव त तरिव अवोर। काँ मा स तरिव ०

"The ferry does not cross every time (or, manifestations of God's mercy are only rare). This time is the weather fair and the water smooth. Do not lose this auspicious hour. Awake and come across.

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

३ घरवेठ स'भुरान छिव मार गा'मत्य,
छयनित त थ'कित पेमत्य,
घर. रोज़ि यती त कत क्युत भ'रिव,
छरी त'रिव अपोर। काँह मा स त'रिव ०

"Weary and worn with struggle to obtain household requirements, you are fast asleep. The house will have to be left when you depart so why filll it with too much property ? Empty-handed you will cross with greater facility.

४ अन-अन वननस कनय म थ'विव,
गुवाविव क्याज़ि पान ?
गु'व भोर हयत वति प्यठ क्या करिव,
लु'ती त'रिव अपोर । काँह मा स त'रिव ०

"Do not listen to the unending demands of the family." Why will you burden yourselves ? Heavily laden, you will be stranded on the way Light-loaded, you can cross more easily.

५ चूर युम क'रिव सु पानस फरिव,
कर्मुक छु अटल नेम,

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

स्वन रुप छा'रित गुद्दक'र्य म ग'रिव,

संतोप त'रिव अपोर। काँह मा स त'रिव ०

"Those who rob others will ultimately harm themselves. Such is the stren law of Karma. Do not let your greed for gold forge fetters for you. With contentme t you may cross over the better.

६ पृछगा'र यलि लंगि वर दित स्वयनस,

इस्वात गछिव चूर,

थरथरि मा हर्द. थ'र जन ह'रिव ?

औदार्य त'रिव अपोर। काँह मा स त'रिव।

"When those who eat with d ors shut against the needy will be judged, hey will be found guilty of theft. Will you not than tremble like a bush shaken by autm . winds ? Liberality will help you cross over.

पज्य पान होव रपि. रंस्त्यन ऋपन,

पशान ति भरक प्रय,

अथय ऋपि धर्मस प्यठ तुह्य ति ध'व,

समदृष्टि त'रिव अपोर। काँह मा स त'रिव ०

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

"Truth revealed itself to seers, who were kind even to animals. Stick to this religion of the Rishis. By loving all creatures as yourself you will easily cross over.

८ रत्य भाव थ'विव रुतुय व'निव,
रती क'रिव कार,
यी यति क'रिव ती तति स'रिव,
सत्कर्म त'रिव अपोर। काँह मा स त'रिव ०

"Be good in thought, word and deed. For what you sow here you will reap hereafter. Good deeds will take you across.

९ अपारि वदलय छि विद्या परण,
योगच छ. तत वोल चाल,
प'रिवय त. यति श्री गीता परिव,
योगय त'रिव अपोर। काँह मा स त'रिव ०

"The knoweledge that serves on the other shore is different from the science we acquire here; the technique is that of harmony with the Infinite. So if you study anything seriously, let it be the Gita. Yoga alone can help you to cross over.

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

१० अपारि प्रियतम छु. प्रारान त गारान,
यच छुस ज़ि तुहुँद लोल,
यति क्या छु प्रावुन ज़ि वियोग ज़रि'व
पज़ि. प्रेम. त'रिव अपोर। काँह मा स त'रिव ०

"There on the other shore the beloved is not to be sought but eagerly seeks ycu, calls for you because He loves you dearly. What real good is to be acquired here that you will suffer separation? True love alone will carry you across.

११ वाव तस क्या करि तारक मंतुर,
यस आसि दयसुंद नाव,
केशव छु करना'व्य - चिनता म क'रिव,
डरिव म, त'रिव अपोर। काँह मा स त'रिव ०

"No winds can harm him who knows the only charm for safe crossing to be silent prayer. The Lord Himself is the ferryman. Come and cross over without misgiving or fear".

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

१६ करनावि तारख ना

16 FERRYMAN, TAKE ME ACROSS

१ नाक़ार गोमुत नग्र सोन,
वसनस न लायक रूदमुत,
लूटस त हूमस भा'जिवट,
मंज़ भाग मिस्कीन मूदमुत,
चलहां त भियि यिमहा न योर,
करनावि तारख ना अपोर ।

Our City has grown uncomfortable and is unfit to live in Robbery is in league with Loot, and between them the poor are crushed. I would run away hence, never to return. Ferryman, do please take mer across.

२ ज़ा'लिम ज़ल.र्य ज़न ज़ाल ह्यत,
ज़ागान गरीबन ज़ोर. - बा'ल्य
खोचन न हाकिम मारिमा,
पृछ. - गार मा कुनी असि का'ल्य,
ह्युख पीर - फ़ुक तय द्यार. ज़ोर,
करनावि तारख ना अपोर ।

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

Those in wower are lying in wait of the poor, like cruel, bloated spiders with their webs. They do not fear that they may be punished by the Judge, or that they may some day be called to account; for they are puffed up by the priests and possess the power given them by riches.

३ मानव ब'तित महन्युव म'ज़ूर,
छु'न नु'न म'ल्यन अ'छ गाश.-रू'स्त
लिर. लूकहंज़य ब'ाड़रान,
नीर लोसनावान भाश. रू'स्त,
सारान छु खर. संद्यप'ाठोय भोर — करनावि०

The son of Man has become degraded into a servent destitute, ill-clad, uncleanly, uneducated. He tires his limbs with unskilled labour at rich men's houses. He carries loads like a donkey (without knowing what he carries and why).

४ दय जोनुमुत छुक जु'विरो,
पूजा तसज़ वचनुक छु छल,
ज़िवि. किन्य खुशामद छिम करान,
आस्यय त अनिमा केह वदल,
अस्ली छु डु'ख सोन परि जोर — करनावि०

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

We regard God as a tyrant (to be obeyed willy-nilly); His worship is considered a trick to escape His wrath. We pay Him lip-homage, thinking that if, after all, He exists, He may not put us to trouble. In reality we rely on priests.

५ पज़्यया'र्य रहवर ऋष व'ली,
करताम असि निश मूदि.त्य,
जुवे रस्तय मर्य पतकुन तहिंद्य,
म'त्य मर त मंदर रूदिमत्य,
वत रावरान मुल्ला त. गोर—करनावि०

Rishis and Walis, honest and true guides, are to us dead long ago. The remnants of their life-less bodies are mad men, shrines, temples, or misleading mullas and purohits.

६ स्य'ध्य-साद. सुन्दर जानावर,
असि निश यिमन रच्चा छ. आश,
मा'रित मुहित छिक आ'स्य करान,
टूलव वचव सान आ'ल्य नाश,
छुन. खून. रूस्त वु'तलान टोर—करनावि०

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

Simple and innocent pretty animals who expect protection from us are by us cruelly slain and robbed of their young ones, eggs and nests. Our eye-lids droop, our faces lengthen, at sight of a bloodless feast. Please, Ferryman, do take me across.

७ य.ति सारि.वय दय मा'नमुत,
कुन दात. स्वामी म'ाज मोल,
खुख. वाटय तारक विज़ि यच,
त्रा'वति भरान त'स्य ओत लोल,
पव. निश. न डलवन्य ओर योर,
ज़ुव छुम भ्रमान गछ.हा वु तोर–करनावि०

Where all believe in the Supreme as one and giver of all, Lord and father and mother of all; where He alone is loved, and bug-bears, stars fairies and gnomes are abandoned; and no one swerves from ehe marked-out path. My heart yearns to go to that land; Ferryman, will you please take me across ?

८ यिति वाजि मंत.र शिल्प. व्य'ज़,
खुर्यनाव. ज़ा'नित अजिगु.ट,
भक्ती. प्रयम, सेवा दया,

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

शुद्ध धर्म मानन छु'ट त ञु'ट,

अ'थ्य वति प्यठ था'वित छि. खोर—करनावि०

Where the puzzling complications of charms, incantations, tricks and rituals are known to belong to darkness, and people believe in the brief and comprehensive pure religion of devotion (to God), love (to equals) service (to superiors), and compassion (to younger souls); and walk steadily on this straigth path;

९ यति. देश वु'थ जल-थल विशाल,

अन-पन त फल मध ग्यव व'फूर,

दित.मुत दयव तिम भा'गरान,

ख्यत छुत हुगन जानन न चूर,

स'मुगन छि ग'ज़गन वोल वोर—करनावि०

Where the country is open to all; land and water are abundant; cereals, vegetables, fruits, milk and honey are plenteous. People freely distribute these gifts of God, of which they have enough and to spare. So theft is unknown there and hoarding is considered an unnecessary awkward burden;

१० केंह का'सि निश य'च चु'र न कम,

CC-0. Kanwar Lal Shastri Collection Jammu. Digitized by eGangotri

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

येयिसुंद् वुछित अ'लिफ़स न वम,
अद. क्याज़ि त्रावान तोप. द.ह,
अद. क्याज़ि प्यन अस्मान. वम,
दुशमन न. कांह फ़ोजुक न योर—करनावि०

Where no one has too much or too
ttle of anything; and 'A' is not sorry or envious
) see 'B' prosperous. So there is no reason
hy cannon should emit poison gas or bombs
ioulḍ fall fiom above. They have no enemy
ıd are not burdened by armies and arma-
ents.

अ'र्य द'र्य मनुश - प'श चाव ख़ूत्य,
यति. का'म् कु'ट मारी करन,
पत छुक स्यठा राज़न मु'कल,
गिंदन ग्यवन लेखन परन,
अपनुक त बिन्नुक दोर दोर,
ज़ुव छुम अमान—करनावि०

Where healthy and strong men and ani-
ıels all work and work with a zest, and have
eisure enough afterwards in which to write
r read, sign or play. There is always the
ıustle of people with hobbies; and peals of
aughter are everywere heard.

CC-0. Oonkar Nath Shastri Collection Jammu. Digitized by eGangotri

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

१२ य.ति कांह न वदनान शुर्यन्न,
य.ति देविये मानन त्रियन,
य.ति कूरं ग'वुरस खोत. टा'ठ,
य.ति नु'श न कांह कर्मस द.यन
य.ति माय स्नेह बुज.नस चु'पोर,
जुव छुम भ्रमान—करनावि०

Where no one makes children cry; where women are regarded as manifestations of the Mother, and daughters are loved even more than sons; and no daughter-in-law mourns her lot. Where love and brotherly affection bubble up everywhere.

१३ वत्रि वारि आंगन जायि साफ,
स्न'ग्य भान-वर्तन श्रूचय श्रा'न्य,
स्य'ध्य साद. वस्त.र शोभव.न्य,
अ'र्य पान सुन्दर नु'दभा'न्य,
कांह मा कु'कारव किन्य कु'कोर,
जुव छुम — करनावि०

Where people keep their orchards, kitchen gardens, houses and compounds clean; their cheap pots and utedsils are clean and bright. Their simple garments are graceful, and their

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

hualthy bodies, fair and good-looking. No one is deformed as the result of sin.

१४ कांह मा हचर-ज़द तय वचोर,
कांह मा छु मु'त या फ़योर चोर
सरनय न नफ़सुन वोर वोर,
पशन.क्य न बु'श वदनुरु न शोर,
संतोष. व्रत छक लछ-करोर,
जुव छुम—करनावि०

Where no one is depressed and distressed none insase or idiotic. They know not the pangs of hunger, the sobs of remorse, or the cries of wailing. Contentment to them is worth millions.

१५ यलि. सारिनय अमि टोठि दय,
यलि. फ़ेरि पय प्रेमुक चपोर,
सा'री वनन पंज़्य क्रिन्य मनुष्य,
रोज़ि न य'ति कांह हून त्रोर,
ती गव जि. रामन नग्र खोर
रूज़ित यपारी त'र्य अपोर,
जुव छुम – करनावि०

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

When God is propitious (and dear) to all of us, and love pervades every heart (like sap running through every part of a tree); and there are no wolves and wild cats in the form of men; then it may be said that God has raised the whole City to spiritual heights (as Shri Rama did the city of Ayodhya); and people have crossed over without change of place.

१७—मजबूरिया ला'चारिया

17 HELPLESSNESS

१ वदिहे मनुष च'यिहे न उ'श,
वदनस हुछुन ता'सीर क्या?
हा'रित अ'छिन क्रिन्य खून क्या?
छा'वित पलन सा'त्य हीर क्या?
बूज़ित जि बोज़ान छुम न कांद,
फ'रियाद करनच जीर क्या?
ला'यित नभस यिम तीर क्या?
मजबूरिया ला'चारिया।

Man would weep and not gulp down his tears. But what has been the effect of all his weeping and crying so far? What has

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

he got by weeping his heart out in tears or beating his head against stones? Nothing. If then he is to understand that no one listens to him, what means this morbid impluse to complain, which, in the circumsrances, amounts to shooting at empty space? Surely he suffers from a terrible compulsiom, an awful helplessness!

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

२ मु'र आन. आनय छुक मरान,
मु'छि तूरि त्रेपे पा'वुमुत,
दाद्यव, खुर्यव वाच.व शुर्यव,
फ्रिक्रिव गमव ह'वुरा'वमुत,
यिम. गमच'लित ह'त्य हावसन,
म'च.ग'वुमुत विसरा'वमुत,
कुनि प्यठ ख्यावान थक छुन न मन,
कत ताम कुन छुस हा'वमुत,
रूतदेशनय रूत जाननय'
छारान छु क्या ताम रा'वमुत,
मस निंद्रि मंज छुक चा'वमुत,
नफस.ज त शोंकच. खु'रिया - मजबूरियां०

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

His body is dying little by little every moment; hunger and thirst and cold bring him to the verge of death. Wife and children, diseases and difficulties, cares and worries, have depressed and stupified him. Even if luckily he need not have such worries, a hundred fancied wants and desires render him mad and unsteady. Nothing suffices to satisfy him; he seems haunted by a vague vision. Without having seen or understood what 'good' means, he is always trying to find what he seems to have lost. He seems to be intoxicated in sleep. Such is the misery caused by bodily wants and desires.

३ कर ताम कम्यताम्त वुना,
पु'न छायि दूरे डयूठनुत,
सान्यव कनव ,ती बूजमुत,
सानिस दिलस सुय ब्यूटमुत,
तमिसुं द छि अ'स्य दूर्यर जा'रित,
सुय मोनमुत छुक रूठमुते,
गोशन गुपित जन ब्यूठमुत,
लोलस छ. ब'ल्य वेमारिया—मजबूरिया०

Some one. it is said sometime in the distant past has seen from afar a shadowy silhouette (of the Beloved). This has traditionally reached our ears and caught our fancy.

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

So we are all suffering from separation from him, and believe him to be sulking in unknown retreats. Love seems to suffer from a self-imposed disease!

४ य'म्य दूरि रूज़ित चूरि ज़न,
फंवा ल'दित थ'वमुत कनन,
ज़ांह छा पृछान अ'हवाल सोन ?
जांह छा स्वरन, ज़ह छा वनन,
यिम काल. गटि म'य त्रा'विमत्य,
ला'गित छंवन, छारान वनन,
अम्मा तिमन गयि क्या वनन ?
हुमनस न कांह गम खुं'रिया,
मजबूरिया लाचारिया।

And he who stays far away and aloof, ears stuffed with cotton, as it were, lest he should hear our cries of agony? Does he ever enquire about us? Does he think or say, "What has befallen those whom I have sent into the darkness of death, having set them a-search for me over hills and ravines and woods?" No! Beauty has no sympathy at all.

५ दपहव आमिस यस रच. न स्नेह,
त'मिसुंज़ दियी फल वीर क्या ?

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

ब्यु'द या त छुय मा पय पता ?
लभनुक करख तदबीर क्या ?
दिल छुस न मानन पत अचु.न,
(वावस करव ज़ंजीर क्या)
तस त्यय वुछव तकसीर क्यो ?
छा·लोल यारफ़तारिया ? मजबूरिया०

Now we might counsel man saying, "It is as vain to expect any good from one who has no iota of feeling for you as it is to expect fruit from a willow. You can not recognize him even if, by any chance, you meet him; you know not his whereabouts. So how can you contrive to find him ?" But his Heart will not retreat or desist, and it is as difficult to control it as to chain the wind. Besides, if we reflect, even the heart is not to blame, for love connot be a mere flirtation.

६ पनुनुय कनन मंज़ छुम सदा,
छुस नाफ़, पानस मंज़ खटित,
लारान छु अम्मा रूसिक'ट,
पर्वत त वन त्रावन च'टित,
लारान तिथय पा'ठिन छु दिल,

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

अथ खोर त्रावित अ'छ व'टिथ,
मुशिका यिवान छस यार संज,
ल'भ्य ल'भ्य कडान छस सय र'टित,
सूरित अ'किस वरतस अन्दर,
भियि मंजु छस नेरान फ'टित,
शामअन यमिस कुनि होव पान,
पांपुर वेहा दामन व'टित,
ल'स्य पत म'त्य म'त्य नेरिना,
सत अक.लि हुंद्र जामय च'टित ?
यदुवय अछिव निश छुस ख'टित,
छा हुस्न जादूगा'रिया ?

The music that the musk-deer hears is
he sound of its own blood; the musk it smells
inside itself. And yet the deer scours hills
nd forests in search of these ! So does the
uman Heart run about—blindly and heedless
f limbs, so to say. It gets a scent of the
eloved, and this scent drags it out in search.
the scent is lost in one direction (i.e. in
he particular object), it bursts out from
nother. Can the moth that descries a
ndle-flame at a distance, sit still with wings
lded ? Must it not rather rush towards it
te mad—tearing asunder the bonds of

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

reason? What matters it that the candle is awhile out of its sight? Can Beauty be mere witchery?

७ हैरानिया, लाचारिया!

नफ्सज़ त शौकच खा'रिया!

लोलस छे वल्य बेमारिया!

हुस्नस न कांह गमखारियो!

छा लोल यारफ्तारिया!

छा हुस्न जादूगारिया!

मजबूरिया लाचारिया।

A bewilderment, a helplessness! The misery caused by wants and desires! Love seems to suffer from self-imposed illness Beauty seems to have no feeling! Yet can love be mere fancy? Can Beauty be mere fascination?

———

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

१८—दिलच. गवा'हय

18 TESTIMONY OF THE HEART

१ पु'ज़ प'ज़्य पा'ठय मु'ख छुनु हावा'नी,
पर्द. तुल्य तुल्य पर्दय छु थावानी।

Truth does not really mean to reveal tself to us. It lifts the veil here and there ow and then, but the veil remains.

२ ब्रज़मलि गाह कुनि कुनि शायि हा'वित,
वत हा'वित छु भियि रावरावनी।

It casts a lightning flash sometime some- where and shows a glimpse of the path; but oon the path is lost again.

३ जोपिहे त पोप आसहोम पूज़ि लागान,
रोशहव त माय थप छन. त्रा'वानी।

Could it be propitious, we should devoutly vorship it. And should we sulkily turn away rom it, the love of it will not leave hold f us.

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

४ गाशदारन छु सुम दित एयक ख्यावान,

गाशि रस्य संज़ वन्त. वनि क्या वानी ?

It dismays those who have eyes to see by administering antimony not to their eyes, but to their throats, thus making them unable to speak). Those who are blind can, ipso facto, say nothing.

५ लछि मा'रिजि कछ छम न अथि आमुत,

घाट. माटस छु सास मलनावानी।

'Wisdom' is obliged to relinqish researuch in disgust, for inspite of myriads of gropings it has failed to know all about an ordinary plant.

६ द'प उपग्न, "पृछहाव तस कुलालस,

भान थुर्य थुर्य क्याज़ि न'शिरावानी।

'One might ask the Potter,' said Omar, 'why after making pots with such care he suffers tnem to be broken.'

७ लाचार आ'स्य ती कु'र यि करंना'विक,

सोन कर्तुत कव. वुथि छा'वानी।

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

We were powerless to choose, so we did what circumstances made us do. Why are '*our*' actions cast at our face (in accusation)?

८ राम-होन्बन सग दित त रा'छ था'वित,
छिरपूत्यन छि कठ कडनावा'नी ।

(Wild beasts of prey like) wolves are nourished and helped to grow strong and prolific. They are protected too, (for all religions forbid their flesh to man); so that the brunt (of supplying meat-eaters) falls on the poor innocent lambs!

९ लुक दपान "तस दिल छा ज़ि ज़ार बोज़ी,
ग्राव बाव, बावस मंज़ रावा'नी ।

People say to me, 'Has Nature a heart that it may listen to your complaints? These are mere wind and are lost in the atmosphere!

१० दिल दपान छुम "लूक, कथि कन था'वित,
स्योन आसुन छुख, म'शिरावानी ।

But my heat says, 'Will you listen to the common people's jargon and forget my existence? (If Nature has no heart, as some people say, whence comes the human heart?)

CC-0. Mumukshu Bhawan Varanasi Collection. Digitized by eGangotri

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

१९ – अज्युक गाटजार

19 THE 'WISDOM' OF TODAY

१ आ'मिलन द्रेंठ आव अर्शस प्यठ खु'दाय
आ'मिलन दु'प खच यि अर्शस साज छाय ।

Righteous men discerned God in Heaven; men of worldly learning said it was Man raised to the skies.

२ अक्ल प्रान्यन आ'स यु'ड पेगम्बरा,
इल्म अ'ज़िक्यन सा'हिरा कहरे खुदाय।

Wisdom to the ancients was a Prophet (leading them to God); Knowledge to the moderns is a terrible sorcerer.

३ दीन-रस्त्यव य'च दिमागस द्युत फ़रोग,
दिल क'रुक पामाल ज़ह पुछ हस न दाय।

Men without any religion gave too much importance to the brain, and trod down the heart, never listening to its counsel.

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

४ राज़ खूलिक फ़ितरतक्य नारस गिंदुक,

अन्सरन हँद्य जिन व'नाविक खाकि पाय।

They wrested her secrets from Nature, played with fire and made the giants of the Elements their slaves.

५ वातना'बुक तारकन तामत कमंद,

वर्क वाज़िक ज़न त अस्मान वलाय।

They cast their noose even at the stars and brought down electricity, the monster of the sky.

६ ज़ोरु ज़र इलिमन दितुक, हिम्मत त शौक,

गाटजारन का'मुनक खौफ़े खुदाय।

Science gave them power and wealth, courage and ambitian. Learning removed from their hearts the fear of God.

७ तिम दपान "दुन्या छु ज़र्रन हुँद स'दुर,

ज़िंदगी तत मंज़ ज़र्रन हंज़ छे ग्राय।

They say the universe is an ocean of atoms, and life in it is a particular movment of the atoms.

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

८ यत न आवस ग्राय तत प्यव मुर्द, नाव,
पानव'न्य ला'ज़िम छ ग्रायन लाय-लाय।

That the water which is still is dead; the waves, to be living, must stirike against one another;

९ यिम न व'ल्य या छ'ल्य ह्यकन मा'रित मरन,
फ़ितरतुक कानून छुट यिम हर्फ़ ढाय।

That those who cannot kill by force or cunning must die; such is the law of Natnre in brief;

१० फ़ितरतन थ'विम'त्य गुग्न गाढन गिज़ा,
चीं त चां क'तिन, सु कुस वोज़्यक खुदाय।

That Nature has made small fry to be eaten up by large fish—the fry may cry or complain, but there is no God to listen to them;

११ ज़ोरवाल्यन हक़ छु गालन्य, बल्कि फ़ज़,
नातवां यिम ज़ाय या कमज़ोर द्राय।

That the strong have a right, nay, a duty to destroy those who were born weak or proved to be feeble.

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

अ'र्य असन डीशित शिकारस ज़ुव दिवान,

मं'द्य गय विसरित करन यस वुहय त वोय।

That the healthy should laugh to see
r victim die; they are unsound who melt
sigh and sob.

दहसि'च मंज़ रूह वु'थ यु'त ताम रोव,

ज़न त पाताल्यव र'टत निव नागिराय।

Thus when the soul goes down the pit
materialism, it is lost—as Nag Rai of the
k tales was dragged down by denizens of
nether world.

अत चहस क्रेंह वोत अत छम्बस न अंड,

यूत वु'न प्यत वु'न कुनुय वसनच छ त्राय।

This pit has no bottom, this ravine, no
or having come down so low, we
ll still to sink lower.

गा'मनस प्यठ अक्क अ'क्कस गा'मन्य छि शेर,

राम-होन्यन हंज़ मनोशव थ'व न जाय।

We are brave as lions in destroying one
other. Men are beating wolves in ferocity
rapine.

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

१६ रूठमुत द'य यूत छा फीरित ग'मुत,
क्या सना बुज़ि फेरिना तस सा'ज माय।

Has the offended God so turned away from us? Will not He even now have mercy upon us?

———

२०—पनण कथ

20 About ourselves and our Vernacular

१ "तुहय बठिस प्यठ रावरान दोह,
चाव लुक नावन तरान,
का'शिर्यव तुहय कोन तरनुक,
सुलि केंह पाया करना।

(Says a sympathetic Indian to a Kashmiri): "You are wasting time sitting at the shore, while other nations are taking to boats eager to cross over. Why do you not find ways and means betimes to go across?

२ मौन नावन, बुंद भावन छिव न,
ज़यव छव ना सना?
छु'प, व'जिमच रू'पसंज़ प्राज्य छ,
अम्मा यचि मा?

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

You do not break silence and speak out
ur mind. Are you speechless ? Silence is
deed said to be golden, but not so much
o much of it."

"तारवुन नय तारि,

यत संसार, सुद्रस तार छा ?

साजि छु'पि हुन्द मानि सुय नय चारि,

वननस वार छा ?

The ocean of this world (says the Kashmiri)
no to be crossed without God's grace; and
re not in a position to speak till He,
knows the meaning of our silence, bids
eak.

क्या वनव तय क्या ग्यवव,

अ'ग्य शक्ति आदम वेज़बा'ज ?

साज़ योरूक राग तोरच,

बूल्ध पा'रिम मा छ, मा'ज ?

What shall we, dumb animals in human
m, say or sing ? The tune we are asked
play is foreign, while the instrument is
digenous. English or Urdu, you know, is
t our mother tongue.

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

५ राज़हंसन निश कलव ना,

हर्द. कुस्तोर अ'स्य चि'चार्य,

पोप नूज़न तीरि यिस लागन,

इ'धस वंज्य चा'र्य चा'र्य ।

We must naturally stammer before grea
critics (lit. Hansas who separate water rron
adulterated milk). They hold us up to ridicule
even the best of us (lit *Poshnuls*, the best song
birds of kashmir) by finding fault even with
what is good enough (lit. by pickirg thorns
from milk). And we are songless like *Kasturi*
in autumn (song-bird who ceases to sing
after summer);

६ कथ पनस अ'सि रा'वमच,

वत वन तु वु'ज कत कुन यिये,

गाटल्यव दपुसुत शरीकन हंज,

लेज होन्यव यिये ।

We are like house divided against
itself, and have lost our mother tongue.
Wither can such men go? The wise have sai
that food prepared by (disagreeing) partners
goes to dogs (since each thinks it the others'
duty to watch it.)

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

युस पन्नन ओस देश,
साज़े दिशि किन्य गोमुत परूद,
ओल यत मंज़ ओस तंत,
बागस छु यित. प्योमुत हरूद ।

Our mother country has become to us
e foreign lands owing to our disunion.
utumn has come upon the garden where
e have our nests.

बजेबावस क्या करव ?
जन हर्द पन त्रा'वित पथर,
लज्ज र'व्य र'व्य सानि जाये,
बीज्य ओरक्य जानावर ।

A terrible storm (i. e. our poverty) has
own us like autumn leaves off our trees,
d other birds have usurped our seats on
e various branches (i. e. departments of
overnment)

निद्रि मु'त बुद गव न,
'नालायक' लरी जंह फ्यूर न,
लायकव ग्यव ख्यत गिलव ल'ट,
भिश्त. कंह तस फ्यूर न।

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

We who wer edubbed 'unqualified,' slep on and did not wake or even turn on ou side; while those who were calle efficient (lit. Daiq). like sly cats ate our ghe (i. e. leaves and fishes) and wagged their tail (to exasperate us the more); and we did no say even 'Bishta' (i. e. Get away you cat!) N.B.—Laiq and Bishta are names of tw notorious clever thieves of Kashmir. (Laiq the and Mahadev Bishta).

१० जल्स. अज़ डीशत मनस हमदर्द !

छम आशा घनान,

त्युथ दुहा दय हावि,

वा'लिज व'छ. क'रित आ'सिव वनान।

As I see this meeting today (held t raise Kashmiri to the status of a langua dear sympathiser, I feel a hope rising in heart, that God willing, there will come day when you will be glad to say :—

११ का'शिर्यन छायक छु,

दायक प्योक रुत रच वत लभक,

रावमच आसक पनज कथ,

का'ल्य कह्यतामत लशुक।

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

"The Kashmiris are to be congratulated. They have found some good counseller and have discovered the right path they were divided and had lost their tongue, but have now at long last luckily found it by great effort.

---

२१ – गज़ल

21 STRAY THOUGHTS

१ यार सं.दे दादि ददुमुत दिल बहारस क्या करे,
बाव य'दुवय सौंत कालुक आसि, नारस क्या करे ?

What use is spring to a heart burning in separation from the beloved ? What will wind do to a fire, even if it be a spring breeze ? (Blaze it up !)

२ कांसि प्राराण दारि प्यठ युस, वां'सि त्रावे धारि उ'श,
आवशारुक तस हवस क्या, शालमारस क्या करे ?

One who sheds incessant tears all her life, sitting on a window, and expecting some one, can hardly desire to see water-falls or to visit the Shalimar Garden (with its fountains and cascades).

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

३ कां'सि पलजुन कां'सि हुंद जेवर वनुन यस युं'छ न ला'न्य
रवन वना'विन संगि पारस, तस विचारस क्या करे ?

The philospher's stone may turn things to gold; but what effect can it have on a miserable being not destided to be anybody's yrnament or a resource in time of need ?

४ होश.-ड'जिमच्च जोश, व'छ.मच्च पोष. गहनस तोपि. क्या,
रोशि यस चु'ल आश आ'वित गोशवारस क्या करे ?

How can she relish a flower ornament who is bewildered, being robbed of youthful excitement ? What use is a pair of pendants (symbolic of married happiness) to one whose lord has left her hereit unawares ?

५ कालिदासस तालि क'जयत कालि व'डुसुत गाटल्यव,
तालिअन युस लोग जालस गाटजारस क्या करे ?

The wise of yore have said that even wise men have been foolish in love (lit Kalidasa had a stone cast at his head). What use is wit to one whom ill luck has thrown into a trap ?

६ लोल. मस जाल्यम त गाल्यम' यम वुडित मालूम गो.
वीम. नशिके त्राविहे मस चु'न खुमारस क्या करे

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

He who understand late in life that the wine of earthly love burns and destroys, might give up drinking, for fear of intoxication ; but how can he escape the listlessness caused by craving for it ?

७ रंग हा'वित भ्रम दिवान ओस कहवचन खु'ट श्योन स्वन,
अ'म्य क'डुस अ'न्दर्यस खु'चर नुन लोल नारस क्या करे ?

My impure gold used to deceive touch-stones by its brilliant colour ; but the fire of love brought out its dross—how could it deceive this fire ?

८ डालि निम क्या वोलयारम ? उर त शुध पाथम न दिल,
छानि'मतस यत दागदारस, नावकारस क्या करे ?

What shall I present to my love ? My heart in nither sound nor pure. What use can the make of it—torn, stained and unworthy as it is ?

९ ओंठ छुय चु'रे क्रूठ मज़िल, गा'फिलो वस कर म ज़ेठ,
यस मतिस मावस जिगर शहिल्यव न हारस क्या करे ?

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

Foolish man, desist from going on (in earthly love); the stage ahead is even more difficult. What will he do in the heat of June whose "heated liver' did not cool even in midwinter ?

२२-प्रश्न

22 QUESTIONS TO TEACHER

१ छांगरि छुम मन त विलरेमच काय,

यिथि हाल. किथ. पा'ठय छार. मुकलन पाय ?

My mind is distracted, my body decrepit How can I in such a condition seek for means of salvation ?

२ आमिहे मः दुख पनने पापुक फल,

य.व चालहा त यूत करहा न वुह्य वाय ?

Were pain the punishment for my sin, I could perhaps endure it without sighs and sobs;

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

३. पाप. रस्यन हन्द्य दुख दा'द्य हावित,
वदनावान छिम यिति छामन. न्याय ?

But I am made the miserable looker-on at the pain and anguish of the innocent Is this too justice ?

४ सुख.लिशाय मः कुनि कुनि सुख हावान.
बुजमलि खोत. ज्याद. तत ज्यां छुन. पाय ?

If a little happiness comes my way at distant intervals, it is never more lasting than a flash of lightning.

५ यी छु गुरूदेव । लूकन हुन्द ति संसार,
सुख-हांड नय त दुख दा'द्य ताप नय त छाय ?

Such is the world to my fellows also, my Guru.—either the agony of pleasure or that of pain; either hot sun or cold gloom.

६ तुहि क्या छुव ति अथि आमुत य.व सून्य.
सुव. सुद्रस तुहंदिस पाथि न ग्राय ?

What have you found that your ocean of bliss is not ogitated by even a ripple ?

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

७ धर्म मूल तय शिवमय छु तुहि संसार,
दुख दरितुक कित्थ. पा'ठय अन्धोव न्याय ?

The world to yo is based on morality and is the manifestation of Bliss. How have you solved the problems of pain and evil ?

८ सोन गाटजार यत निश मूर्ख. विवहार,
त्युथ अनुभव प्रावनुक क्या छु ओपाय ?

The experience, the intuition, compared with which our 'wisdom' is foolishness! what are the means to attain that ?

२३–"भिंयि सात्रता वेह"

23 PRAY, SIT DOWN AWHILE

१ आय सूरुमत छयत गछवस् छम रेह,
प'त्य गोम लुकचारम वजुमुत स्रद ।

My span of life is about to expire; my flame is about to be extinguished; the affection that bubbled up in my youth has disappeared.

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

२ पकना'वित आशयि थकना'वुस,
गाश. रछ.रस मंज़ यति अ'ज़िनम नेह ।

Hope made me go hither and thither all night, till I was weary, and landed me at dawn in a gloom.

३ सुन्दर यि दृश्य छुम भासान विकरोल,
ज़िन्द'गीयिहुंद सुछुयर्र म. गोमुत वेह।

This beautiful landscape appears to me unsightly; the sweet things of life have become to me bitter as poison.

४ शायि शायि दय रंग. रंग. जाम पूंरित,
पन ल'ग्रुमस न छुति अद. भरना फेह।

God is everywhere dressed in all kinds of garments, but even so I could not find His track. Is not my anguish natural?

५ वुजरस मंज़ थ'यपि २ छ.ारुन क्रूठ,
तत छारनस छ. ला'ज़िम यावन तेह ।

To seek Him in every nook and corner is very difficult in old age; such seeking requires the vigour of youth

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

६ कट. धर्मस आ'स प्यठ पंकज़ चाल,

मूल. तल. लूभ. ल्यम्ब डीशति गोम हेह ।

False righteousness had outwardly the look of a lotus flower (lit. grown in the mud); on looking deeper I was dismayed to see the mud of desire (for pleasures of heaven) at the root.

७ घ्रट. अनवारि युन ख़ूरम न द'पुहम,

प्युहमुन गुय छांगरि गछ भियि पेह,

Alas, for me the necessity to come here and 'await my turn at the grinding mill of life' has not ended. They said to me, 'The flour you ground so far is scattered to the winds; go and grind again.'

८ यिन. चानि छम दाद्यन दंगि लुच लत,

आइन वाजि म्यानि, भियि साअता येह ।

When you come to me (for pity's aske), I feel the pain of my many ills a little relieved, O My friend from early days; pray, sit down a little longer.

———

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

२४–नार हा !

24 FIRE! FIRE!

१ स्वरुम सु लाल. रुख मनस; जलाव लुग कज़ल बनस,
फ़'रुम सु नार ख़ि'रमनस, लगुस न केंहति ज़ेठनस,
दिलस हयतुन जिगर तःषव त शोर वु'थ ज़ि नार हा।

I mediated on my red-tulip-like beauty; the 'dark forest' began to glow. The fire burnt up my harvest. It spread in a wink. The Heart caught fire, the (neighbouring) Liver became hot, and there arose a cry of alarm, "Fire! Fire!"

——:-o-:——

२५–हाय संसार ! (वुज़र)

25 AH, THIS WORLD!

(Old Age)

१ लुकचार ओस सुख. सोंत. पोंपन क्राव,
यावुन राग. रित कालयुक चकचाव,

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

लुकचारस त यावनस केंह नय द्राव,
उ'न्न छाय जन ग'य ड'ल्य ड'लिये हाय ॥०हाय संसार

Childhood was like flower-gathering in the spring of happiness; youth, like vivacious merry-making in the summer of attachments. Both were short-lived, and passed over us like the shadow of a cloud.

२ ताम यिन प्यव बुजरकि हर्दुक वाव,
सुस्ती हयत त सर्दी त जर्दी आव
वर. गा'मत्यन वर्गन लुग चले जाव,
वाव. खून्य गय सर्वकद हलिये हाय ॥० हाय

Presently came the Autumn-wind of old age, bringing with it feebleness, chill and paller. Faded leaves began to bustle about; statures straight as cypresses were bent by the wind.

३ अ'र्य हिम त होश वोलवुन्य जानावार
छावान आ'स्य विषयन हुंद गुलजार,
हद. वाव. केंह ग'ल्य त केह रूद्य वेमार
अडल्य'क्य त र'न्ये अ'न्य ज'ये त क'लिये हाय

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

Sound senses were like song-birds enjoying the garden of sense objects. Some of them were killed out-right by the autumn wind, others were left enfeebled, crippled, blind, deaf or dumb

४ यावन.क्वि वग. भोग.निश न पत्य च.ासुत,
पाप. दुर्गन कुन वे राह द्रासुत,
त.ल छुय ज़्युस त प्यठ नचनस च. आसुत,
उपदेश चोन मानिहा ? ल'लिये हाय ॥०

How could one who, by the momentum of youth, continued to enjoy sense—delights and rashly ventured into the impassable fens of sin how could he listen to your warning. O Lalla, when you said, "There is a deep pit beneath you, and you are dancing on the treacherous floor covering its mouth ?".

५ वेद ज्योतिश त परि हयत ना'ली नाल,
उ'र रोजनच चाल सोचेयि य'च काल,
रोगन क'र मात फुटरा'वित चाल,
रूख. चा'नुन पोज किस्सि तलिये हाय-हाय०

In constant consultation with physicians, astrlogers and priests, I thought long and decided on a clever move (as in chess) with

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

the object of continuing in sound health. But Disease defeated my tactics by introducing Decay (lit. rukh) imperceptible like water flowing under cover of husks.

६ गा'मत्य दा'द्य दु'तलित आय. फीर्य फीर्य,
ज़िर्ण. ज़चि होंज विगर्यवि राद शीर्य शीर्य,
ऋण ज़न ल'ग्य हग्नि फगरि २ चीर्य चीर्य,
लुकचार चेमत्य दुध. ग'लिये हाय–हाय

Ills that seemed to have gone for good reappeared with great force and began to demand back, as if it had been a loan, every drop of milk with which I was suckle infancy—to squeeze it out of me. The out rag (my body) hung awry on the side if mended on this (side).

७ वृज़रम ल्हु चु'र लोभ क्रोध हट त अभिमान,
कम समझुन समुरत त समयुक ज्ञान
काक भ्रे व्यव छि काकन्य पूत्य ज़ानान,
नवि गाशिक्य अडगाटलिये हाय ह.

Avarice, anger, obstinacy and pride inc.eas in old age, while intelligence, memory a knowledge of the changed t mes are a low ebb. 'Granny is out of wits,' ol the grand children, the half-wise c 'new light',

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

अछय आस. रुत रूप द्रेंठ यिन. वापत,
कन सुन्दर शब्द वोज़न. वापत,
दा'द्य क'र्य क'र्य छि वुज दुख दिन. वापत,
चश्नि. वादाम त दंद मक्त. क'लिये–हाय०

Eyes were given to see the beautiful; to hear sweet sounds and words. But now they remain only to cause pain by aching diseases—those 'almond-like eyes and pearly teeth of youth!

दीप आ'सुख च. दर्शुन करनस युग्य,
का'सि हंज़िवति सुम-शाठ तरनस युग्य,
म पत्रय लेखनस त परनस युग्य,
छयत. गा'मच्य इम्वर्ज़ेत्रिये हाये–हाय०

Extinguished lamp of my fair eyes, you vered a light with which I might see the elove, cross a bridge or a shoal on my vay to meet some one, or at least read and vrit affectionate letters.

० ह्रदयस मंज़ यिम आ'स्य रत्य. रत्य. भाव,
सन, संतोष, शांती त दयसुन्द नाव,
फुट.वजि लंज़ि. प्यठ ज़न गाटल्य काव,
आ'ल्य तुल्य तुल्य वार. वार. चलिये हाय–हाय०

CC-0. Mumukshu Bhawan Varanasi Collection. Jammu. Digitized by eGangotri

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

The virtues of truthfulness, contentment, peace, piety, and the like have gradually and one by one departed from my heart—as prudent birds remove their nests from a branch about to break.

११ तिलि हाव्यात लोलुक उत्तम थान,
स'ज़ि वति हुंद स्यु'ध साद. क्रम त सोपान,
वति प'क्रिमत्य ति मानुष-रूप भगवान,
तन. डीठख न ज्ञान-बुज़म'लिये हाय-हाय०

Flash of intuition, once in my youth you revealed to me the high level of universal good-will, the easy ascents of the ssraight path, and the God-men who had trodden that path. But since then you never put in an appearance again.

१२ दुख-आवलन. मंज. बुंज क्रिथ. कड़. नाव,
पव रा'बुमुत त खूर फुरमुत त बुथि वाव,
कुथ द्रामुत त मठमुत ताग्बुन नाव,
यीरवांज नावि चीरवन्य द'लिये हाय-हाय०

How can I steer my boat safe out of the whirlpool of misery, now that I have lost my bearings, my oars are broken, the wind is adverse, the boat is leaking, and I

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

have forgotten Him who helps men to cross? My boat is adrift and my clothes, drenched with the water that is leaking in.

१३ सम्भव छुन. समयस पतफेरुन,
हर्द-ग्रा. भियि वनिमा रित.क्रोल युन,
क्रम. क्रिन्य पनि शमनुक माघ वातुन,
युन ओसुम त यियिहे व'लिये हाय-हाय०

Time cannot go backwards, and summer after autumn is out of question. In the order of seasons the winter of cessation is due. Since it has to come, I would it come sooner.

१४ भगवानन यिम उ'पदा'व्य रत्य. भाव,
दोशु-कंडि रुस्त पीपा कांह मा द्राव,
शमुनुय ओत निर्दोश रुत उपद्याव,
मूदिस ज़ि सा'र्य दुख-दा'व वलिये हाय-हाय०

Of all the good things created by the Lord, 'no flower is without its thorn. The only unmixed good is cessation; for the dead are free from all disease and pain.

१५ दय. मोल नय थनिहे यि शमनच वत,
ज़िंदगियि नरकुय रोज़िहे नित,

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

धन्यवादस युग्य आसिहे त दयगत,
अ'स्य करहोन ग्रावव त'लिये हाय–हाय०

If the Lord, our father, had not made Death, and if this hell of a life were to continue for ever, Providence would not deserve our thanks we should overwhelm it with complaints.

१६ यी ह्यु जगतुक ति अंद-शेहलुन त निर्वान,
शंकरसुंद शीन. धर. शून्य थान,
जीव. वुंदन यि यस. तूर्य पक्कनानान,
काल. व्यथ ति का'ल्य गछि भस्म ग'लिये हाय०

Such, too, is the destined end of the world—loss of heat followed by extinction, symbolized by the abode of 'Bliss' in the silence and solitude of eternal snow. The river of Time, which now drives us like drops towards the End, will, in course of time, itself fall into the abyss of non-being. (Kashmir folk lore said that the river 'Veth' disappeared below Baramulla in an abyss called Bhasma Galla).

———

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

२६ – रंग. चर

26 PRETTY SONG-BIRD

१ बाग.च परिय वन. सुंदरिये,
रंग. रिये क्वय ह'यतुथम दूर ?
ब. क्रमी शतु.रन म्योल्य कन भ'रिये ? रंग. चरिये०

Fairy of gardens, beauty of woods, pretty bird of gay plumage, why do you keey aloof? What enemy of mine has poisoned your ears against me?

२ दारि प्यठ बोल भोप चोन यलि. बूज़मय,
धन्यवाद सूज़मय त मुचरिम नैन,
तामत च ज़िख, नैन म्या'न्य ज़न खरिये–रंग च रिये

You sat warbling on my window at) which I was thinking with eyes shut). I heard your song, thanked you mentally, and opened my eyes to see what bird you were Just then you flew away as if my eyes were repugnant to you!

३ कवियत छु ग्व'वुमुत मिंजिमरिहुँद रम
कम तुहि छुव न काँ'सि गम छुम ती
राह छुन. तु'हि मनुपव पाप क'रिये ॥०रँग०

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

Poets have spoken of the shy antelope, but none of you is less shy, and that pains me. It is not your fault; we men are the sinners.

४ निर्दय वीनत वायु मँड़ल ज़ल. थल.,
थल. नय त छज़. अ'स्य सारान छिन,
ला'गित ज़ाल बालवाशि छुक व'रिये ॥० रँग

We mercilessly kill you in the air, in water and on land by cunning, If we are not equal to you in strength, we use nets and traps, nooses and lures.

५ ज़िठि सुँद धर्म ओय कां'यन ललवुन,
जलवुन प्यवय यत रसनाम्रि नार
य'मि सा'न्य मन कंजखोत. क'र्य दरिये ॥०रँग

It is the duty of seniors to fondle and cherish the juniors (in evolution). But the taste for meat (may hell fire consume it) makes our hearts harder than stone.

६ उडवुन पँची सहि किथ' पँजर ?
खँजर. खून्य छुस करुनुय जान
मूर्यव पँजरन जालार. ज'रिये ॥० रँग०

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

How can a bird born to fly free endure cage? It is better for it to be slain with a knife. But we fools adorn cages with tassels (to make the prisoner happy!)

७ आजा'दिया छ. य'ति तति बडि यु'ड सु'ख,
दुख दैखानुक क्या गछि. कम
मेडि यु'द ज़ि आसन स्वनसँद्य क'रिये ॥० रँग०

Liberty is the highest happiness here or hereafter. The pain of imprisonment cannot be believed if supposing, the fetters are made of gold.

८ क्या गव असि पननिस ऋषि धर्मस !
पर मस चत डल्य हिस तय होश,
सु'शव'र्य मार्गव बति राव'रिये ॥० रँग०

Alas, what become of our own religion of the *Rishis*, so that by driking foreign wine (i.e. adopting foreign culture) we have lost our wits and senses. We are lost by following the 'left-hand' paths (e.g. Vamachar.)

———

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

२७–गज़ल

27 VERSES

१ खाक. तूदस बाग़. बुस्ताना क'रुन,
आय. कतरस खास. दुर्दाना करुन ॥०

God made a flower-garden of a heap of dust (the earth); He made fair pearls of mere drops of water.

२ गुन्न त बुलबुल ब्रोंठ यत खाकस बन्याय,
त'थस अथा डा'लुन त इन्साना क'रुन ॥०

He gave a kindlier touch to the earth that had so far become roses and *Bulbuls* (i. e. vegetable and animal kingdoms), and produced M..

३ शूमनुन बखशुन त'मिस दिल तय दिमाग,
साग्निुय मँज़ रुत क'रुन दाना क'रुन ॥०

He endowed man with balanced head and heart, and so made him the wisest and best of all creatures.

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

४ रज़ बनां'वन हुस्नके जज़बच कमंद,

इश्क खसबुन इश्क. पेचाना करुन ॥०

He created Love, ever aspiring higher like the flowing creeper, Ishq, and made the attraction of Beauty the rope by which it should climb.

५ लोल सुदरुक अक हुवावा ओस दिल,

बँद त'थय मँज़ दर्द. तूफ़ना करुन,

The human heart was a bubble in the ocean of his love; but within this bubble He placed a whole storm of feeling.

छां'डय य.म्य ताअत क'रित जन्नत त हूर,

मस्जिदा लूर'न त दूकाना क'रुन ।

The man who performs religious duties and desires paradise and houris for reward, is like one who built a mosque and then dismantled it and built a shop.

७ सोज़ साज़िच दज़्म बूरा'नो क'रित,

शमअ य'दवय पान. गु'ल - जाना करुन०

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

If the candle vanished after lighting up a concert of music and love, it has died well.

८ फल्सफन कर्य ज़्याद, न'व्य न'व्य पेचुखम,
जुल्फि पेचानस कुन्यय शाना करुन०

Where Philosophy tried to comb the clotted locks (of the Mystery), it only added to the complication of turns and twists

९ थामि गव रूज़ित सु दिल यत गाश आव,
चश्मि वीना चश्मि हैराना करुन०

The enlightened heart is taken aback by awe, the eye that is made to see is robbed of expression.

१० फख्र कश्मीरस छुना? महजूर ह्यू
पैद साहिब-दिल सुखन-दाना क'रुन०

Kashmir may well be proud that she has given birth to a kind-hearted poet like Mahjur.

११ य'म्य गज़ल का'शुर बनोव अंगूर्य मस
शूभवुन देवान मैखाना क'रुन०

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

Who made the lyrical verse of Kashmir as sweet as grape-wine (of Persia), and his beautiful book of verses a tevern.

१२ मस बुछित क'र जाय खा'ली का'ज़वा'ल्य,
मै [illegible]व दु'प 'वारि ईहसाना करुन ०

When the 'Kanji-seller' saw this wine he withdrew; wine-bibbers said, 'It is very good of him to go away!'

---

२८ – चौपाय

28 QUATRAINS

१ यत आदर्शस पतव नमव अ'स्य सारी,
यत क्रुन फीरत थ'क्ति लमव अ'स्य [illegible]'री
यत कांह वा'तुय न सा'ग्सिय [illegible]वा'तित
सुय वु'ड दय, त'स्य अँदर समव अ'स्य सा'री

The Ideal [illegible]re which all of us must bow at last; to [illegible]ch we shall bend our steps after weary wandering; which prevades all but has not been reached by anybody—

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

tha Ideal is the great God in whom we shall all meet and be contained.

२ पु'ज़-रुत-सुँदर छि जीव सा'री छारान,
अ'थ्य दीपस कुन छि ज़न त पाँपर्य लारान,
यत कुन युस पु'क त'मिस त्यूत छु दूर,
त'थ्य आदर्शस छु नाव प्योमुत नाराण ॥०

All souls seek 'Truth-Goodness Beauty'; all rush like moths towards this lamp. That Ideal which seems the farther away the nearer one comes to it — that is called Nara—a (source and home of Man).

३ दय ज़ोन असी, दिवान केंह निश्चुथ दम,
सीनस प्यठ ह्यत अलग अलग दीनुक थम,
लंजन कुन नेर.वन्य छि हन हन दूरान,
मूलस कुन गत गछन छु दूयर कम कम ०

Some ignorant men, each of them supporting on his breast the standard of different religi— boast that they alone know God Thos— who wander towards the branches are separated more and more from one another; only when they turn towards the Root, they come nearer to one another (and to God).

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

४ दय जा'नुक या बुछुक यि आसुत छु वनुन,
ज़ानुन केंछा ग'यव तिथुय पान वनुन,
लछ वां'सि. ख'सित छु त'त्य तिथुय दूर आकाश,
यम्य बुछ [redacted] म्य थु'द हना ख'सित पान पनुन०

'God has been known or seen, such claims are words that have been spoken illogically. For to realize something perfectly is to be it. The end of space is still for away after one has travelled in space for a million ages Whoever is said to hav[redacted]een God has in reality seen only himself raised a little higher.

५ आदर्श पनुन यिमव स्यठा थ'बुमुत परत,
तिम ढाय कदम ख'सित गछहन ना बद-मस्त,
पानस निश नेरुनुय छु हत वां'सि सफर,
मेरव २ हनोज़ दिल्ली दूर अस्त"

Those whose ideal is very l[redacted] may well exult when they have risen [redacted]ew steps. It requires a hundred lives t[redacted]se above the ego. Hence the proverb, 'Go on, go on, Delhi is yet very far away'.

६ मरनुक ति इलाज यस हकीमस आसान,
आसान आ'सित ति बुछ न करुन इहसान,

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

छिस तोति बनान शास्तर 'दीनदयाल,
'रहमानि रहीम' तस छु मानन कुरआन०

It is easy for God's perfect wisdom to remedy even death; even so we have never seen Him exercise such mercy. And yet the Hindu *Shastras* call Him 'merciful to the helpless' and the Quran declares Him to be clement and merciful'!

७ इहसान कुलस प्यठ छि अ'नी अ'स्य ति वुछान,
पन पोष ह'रिन छु कुल तवय दू'र रोजान,
व्यां'लिस छु रछान कुल तवय व्यालिस मंज,
जुजबन छु गिथय पा'ठय कुलस प्यठ इहसान०

Blind as we are, we too can see His mercy on the whole: He allows leaves and flowers to fall (in due season), for this helps the tree to remain strong. To protect the tree itself (against destruction) He puts it in the seed and takes good care of the latter. Thus (then) the parts (e.g. leaves etc.) share the [illegible] shown to the whole (tree), (for they will appear again in due season.)

———:-o-:———

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

२९ – गज़ल

29 VERSES (on Idealism)

१ दिलदार ज़ा'नुम आयि हु'त, असि पानव'ज यारान कु'र,
रहमन तसंद्य वख्श्यम खता, अ'श्य मुक्त मे नज़रान. कु'र ।

२ द'पुनम-च. कर म्या'ञ चाकरी, मे इज़्ज़तुक शुकरान कु'र,
द'पुनम-च. छा ह्यन्य नाज़ म्योन्य, तामत मि जुव वैआन क'र

३ त'म्य डोलुनम शानन अथा, मनतस मे तहंदिस शान क'र,
नाज़ो नियाज़ुक साज़-बाज़ अद पानव'न्य क्या २ क'र ।

1-3 I found the Beloved gracious, and we became lovers His mercy forgave my faults, and I presented pearls of my tears (of repentence) He wished me to be his devoted servant. and I thanked him for the honour. He said, 'You have to purchase (i e. put up with) my wantonness,' and I at once offered my life as earnest money. Then he stroked my back, and I began to comb his hair (i.e attempted to solve the mystery about him). Thereafter we did all that suited wantonness on his part and submisson on mine.

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

४ मस खा'य्य वुछिमस चशमि मस्त त'त्य मे पनुन मैवान. कु'र
त'म्य हौसलस म्यानिस वुछित मस चावनुक पैमान. कु'र,

I found my tavern in his eyes which were like cups of wine. He made a wine-measure suiting my capacity.

५ इल्मन द'पुम-खुावा वुछत, इल्मुक मि केंह पर्वा न कु'र,
खा.वय छु य'च विहतर मि वु'न, य'म्य पादशा मस्तान कु'र

६ शाइर, मुसव्विर वुत-तराश, अ'म्य खाव.नय क्या २ न कु'र
कुहकन त मजनू अ'म्य वनोव अ'म्य शमअ तय पर्वान. कु'र

5—6 Science said I had been dreaming, but I did not care; I thought such dreaming was better than waking (realism), for the former makes at idealist feel like [illegible]ing; it makes poets, painters, sculptors, all other artists; it makes lovers like Farhad and Majnun; it lends a charm to candles and moths.

———

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

३०—गज़ल

30 I WONDER

१ सानि दादिच [illegible]साज़स तस खबर आस्या सना ?
ऊर्य यिम थपिमत्य तिमन आहन असर आस्या सना।

२ स्येज़ नज़र तस यारसंदे रहमत च युथ वाति योर,
सालिअस ज़ांह का'ल सा'निस त्युथ स्यज़र आस्या सना।

1—2 I wonder if he who can remedy our ills knows how ill we are; weather our suppressed sighs have, after after all, some effect; and whether your stars will ever be so auspicious that his merciful looks will fall straiget on us.

३ आसियन प्यठ त्रावि य.सि किन्य गाह रहस्य आफताब,
अख रचा कानूनकिस अन्नस वछ.र अ[illegible]या सना ?

४ यत अन्दर प्यथ न'न्य गेछ.[illegible] गुनाहन हेंद्य पहाड,
उफ्वकिस सुद्रस अ[illegible]यूतुय सेजर आस्या सना ?

3—4 Whether there may be an opening somewhere in the clouds of Law (retribution) that a ray from the sun of mercy

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

may fall on sinners, and whether the ocean of his forgiveness is not deep enough to submerge the hills of our sins.

५ गुलशनस कुन अज़ म. भासान गैरमा'मूली कशिश,
गुल-कबा दिलजो गुलन मंज़ जल्वगर आस्या सना ?

5— Today I feel an un usual attractions towards gardens, I wonder if the flower-dressed seeker of Hearts may be seen today in the flowers.

६ सुबहकिस बावस द'पुम क्या अनत खुश्बोया ततिच,
तथ गुलिस्तानस अन्दर बावस गुज़र आस्यां सना ?

6. I said to the morning breeze, "Won't you please bring me a little fragrance from that garden" ? But I doubt if the breeze finds admission there. * * *

७ काफ़िरन हुंदिस भतस बेछान डयूठस मूमिना,
तस निचा'रिस दौज़खुच सखती बतर आस्या सना ?

८ युस निशातस मंज़ बुछान महफ़िल अमीरन हुंज मज़ूर,
तस तसव्वर जन्नतुक अमि निश. ज़बर आस्या सना ?

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

Frivolities.

7—8 Can hell be worse to a pious Muslim who has to beg cooked food from 'infidels'? Can a coolie who sees a party of rich men feasting at Nishat Bagh form a better picture of paradise?

८ फाह. कश नेकन दिवान ईसा विहिशतस प्यठ वरात,
खास. जाया आ'सि तिम सोचान, मगर आस्या सना?

9. Christ promises heaven to the hungry pious They think it must be a fine place, but doubt if it exists.

१० हून्य ह'स.ना'विथ दपान युस.क[illegible]न तुहय स्य।'न्य तीर,
तस पुहु'ल युस मानि तस हेयू फिरनगर आस्या सना?

10. A strange shepherd [illegible]ho lets hounds loose on harmless [illegible] the Kashmiris, and then suavely ca[illegible] them his flock! And he (you-k[illegible]ow) who acknowledges him a shephe[illegible] must be matchless in mischief.

—:o:—

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

३१–पत. कथ

31. EPILOGUE

१ यार था'वन या म'ध विन कन व.छुस आलव दिवान,
आलवव सूती मनस कम काम. छम शांती यिवान ०

२ ग्राक कांह मा मेलि युस म्या'निस ति हाकस लागि कुंग,
पा'पुर्यन नजदीक यी आशा थ'वित खूलुस थीवान ०

1–2. Whether or not the beloved listens, I keep addressing him because such utterances give my mind a little relief. I have opened this shop in the vicinity of saffron-growers (of Pampur) in the hope that perhaps I may find a customer w[illegible] will consider my simple 'Sag' a d[illegible]. fit to be spiced with saffron').

End of Part II

——:-o-:——

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri

CC-0. Omkar Nath Shastri Collection Jammu. Digitized by eGangotri